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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

conference report

THE SMALL COMMUNITY: FOUNDATION OF DEMOCRATIC LIFE

November 1984

by Jane Morgan and Betty Crumrine

Community Service's 1984 annual conference took place November 9th through 11th in Yellow Springs, Ohio. It began with a well attended Friday night forum at Antioch College where people tackled the subject "Building and Choosing Good Places to Live: Are Small Communities Really Better?" This topic was examined in more depth on Saturday and Sunday as the conference continued in the fine, new multi-purpose room at the Friends Care Center. People came from eight different states and three foreign countries for this interaction. There were also several excellent resource people in attendance; among them were Donald S. Harrington, Minister Emeritus of the Community Church of New York, Ernest Morgan, co-founder of Antioch Publishing Co., Nimfa Simpson, Xenia City Planner, and Richard Eastman, Greene County (Ohio) Engineer. Alvin Denman, Professor of Philosophy of Law and Religion at Antioch College, and Faith Morgan, Counselor, were excellent facilitators of the event as well.

The Friday evening forum on "Building and Choosing Good Places to Live: Are Small Communities Really Better?" was attended by about 100 people — Antioch students and Yellow Springs residents, as well as confer-

ence attenders from elsewhere. This served as the opening session of the conference. Many of the contributors tried to answer the question, "Are Small Communities Really Better?" Panelists Ernest Morgan of Celo, North Carolina, and Donald Harrington of New York City both felt they are. The two Antioch student panelists felt that large cities offer more privacy and more opportunities for self-fulfillment, both of which they highly prized. Nimfa Simpson, Xenia City Planner, felt the question irrelevant; big or small, she felt communities can be made liveable if enough people take an active interest in them.

Ernest Morgan mentioned "the rural and small community phenomenon of personal relatedness" and offered some examples from Yellow Springs as illustrations of how small communities can tolerate and absorb a considerable range of erratic behavior which a larger city would not put up with.

Donald Harrington, who has lived in New York City most of his life, said, "There is pathology everywhere in the urban environment." He said as minister of the Community Church

in New York he daily came in contact with "a steady stream of people needing help." What they need most, he said, "is to be recognized, accepted - a deep human hunger that is hard to satisfy in the city."

As city planner, Nimfa Simpson said she views the question not in terms of size of the community, but the degree of active interest citizens take in it. "Community involvement is what makes cities liveable," she said.

After the panelists spoke the forum's audience participated with wide ranging comments of their own. One Antioch student said she feels isolated in the city; another student said she feels isolated in Yellow Springs without a car. One student appreciated the high level of trust in small towns like Yellow Springs; another said he did not like his every move being known.

Townspeople's views ranged from Richard Eastman's comment that he values the conservatism of small towns in the sense that they "conserve the desirable aspects of their communities" to the idea expressed by another person that because of our mass communication system it really does not matter whether one lives in a small town or a large city. In either place one can hear the same opera or political speech.

Many people expressed the idea that size of community is less important than the kind of person one is; community can be built where people carry the vision of it with them.

On Saturday Donald Harrington gave two talks, one on "The Effects of Modern Communication on the Small Community" and one on "The Significance of the Family and the Small Community." In the first, he focused on the effect of television on the people watching it, especially children and young people. "Since all of our experiences stay with us in some form," he said, "we must seriously question whether television splits families rather than uniting them." He quoted several experts to substantiate his opinion; one of them was Bruno Bettelheim in The Informed Heart who wrote that many children are unable to respond to real people because they can only relate to the television screen.

Dr. Harrington felt that the small community could resist television better than the large one. He also suggested that we license the airways more rigorously, put more money into public broadcasting and educate youngsters to evaluate television programs.

His second talk dealt with "The Significance of the Family and the Small Community." He said "Families need to be restored if we are to have national wellbeing" and that "If the nurturing blocks of civilization (family and the small community) go, civilization goes too. In his own ministry, he has emphasized this concept although our society makes it difficult to keep the family intact. He spoke of marriage: "At its best it is a commitment to a deepening friendship and a shared lifetime of intimacy." Whatever values a couple espouses will be reflected by their children. He used the image of the family as a living system and made several suggestions for keeping it healthy such as:

- 1) *Changing the eight hour working day to one of four hours for the man and four hours for the woman so both will be free to parent.*
- 2) *Making business more aware of the needs of the family.*
- 3) *Using the extended family more to meet the needs of people in this era of high mobility.*
- 4) *Offering premarital counseling to those wishing to marry.*
- 5) *Teaching couples to deal with conflict in a creative, positive way.*

Dr. Harrington concluded his talk by stating, "We need to make our families good building blocks for a good society."

Saturday morning Ernest Morgan spoke on "How Community Works." He said that it can be developed in different settings and formats and that there is no one pattern for community. He mentioned his own community of Celo where the Arthur Morgan school is located as an example of an effective, fulfilling community. Twenty-nine families live there, but community seeps out into the surrounding area (what Ernest referred to as the "sane fringe" around Celo). The Celo Community started a successful food co-op but three-fourths of the members come from out-

side. He described the co-op as a "Marvelous social thing." When it got too big, there were spinoffs from it. He also described another Celo project called "The Cabin Fever University." People who have skills to share inventory them in a catalogue, and then others can sign up to learn them. As an example, Ernest recently did a class on nature printing. He emphasized that "The Cabin Fever University was open not only to members of the Celo Community but also to others as well. Ernest cited several other examples of community in places such as Burnsville, Chicago and Philadelphia. He said of the concept of community: "If people have it, it can flower and bear fruit in all kinds of situations."

Nimfa Simpson and Richard Eastman spoke Saturday afternoon on "Building Community Where You Are." Nimfa Simpson was most concerned with how to get resources for people's particular interests. "You must communicate with local officials," she said, "so that the level of resources can be determined." It only takes one person attending council meetings to get action for a group, she maintained. Richard Eastman made several observations on the quality of life. He said he chose to stay in a small community and the basic experiences of life have come to him because he chose to stay in one place, changing his job rather than being moved about the country with one firm.

Although all of the above people were invaluable resources at the conference, everyone was a resource person in some way. This was amply demonstrated in small group discussions, nonverbal communication skits and in the large group discussion "How Can We Implement Our Findings In Our Own Communities?" The consensus of the group was that the conference could provide a "renewal of courage" in a society that does not make the family focal.



A Small Store Survives

by Sally Vallongo

The following article is taken from THE BLADE, Toledo, Ohio, Sunday, July 8, 1984, and is reprinted with permission. Sally Vallongo is a Blade Staff Writer.

A small brass bell rings each time the front door of the Waniewski Market swings open.

Inside, worn wooden floorboards stretch to the rear of the narrow store. Midway back is a big, white enamel meat case. Stretching nearly from one wall to the other, it defines the waistline of the store. Hand-lettered cards announcing the specials of the day hang on a wire strung over the rubber-matted counter.

Narrow wooden shelves run along both side walls from the bay windows in front to the meat case. Cans and jars of food, sparkling clean, stand in close quarters. Pipes run like roads just under the high wooden ceiling. Large fans swirl the air that smells of garlic and cinnamon.

It's Friday afternoon and business is brisk in the grocery store and meat market at 2851 Lagrange St. in the heart of Lagrinka, Toledo's largest Polish neighborhood.

The little store is a survivor, a neighborhood grocery that has withstood the big-time competition of supermarkets and increased mobility of shoppers who drive to big stores to do a week's worth of shopping.

The market has been there as long as the neighborhood. It was opened at the turn of the century by newly arrived immigrants and purchased by the Waniewski family in 1918. The Hites are the first family from outside Lagrinka to run it. "I think we've been accepted," Mr. Hites says.

Customers come in to buy but also to chat. Business is seasoned with the latest neighborhood news. Nearly everyone is called by first name. While Ed Hites cuts meat, Rose Marie Hites serves someone at the counter.

She interrupts her husband's concentration.

"Excuse me, do you know what size sour cream Helen Garvin takes?"

"A small one," Mr. Hites calls back.

This Mom-and-Pop operation began Aug. 31, 1981, when the Hites took ownership of the store. The date was chosen because it is Mr. Hite's mother's birthday. It was the first cooperative business venture for the couple, but a continuation of his career for Mr. Hites, who has 30 years in the grocery business.

In those years, Mrs. Hites kept busy raising their five children. Now, she is busy in the store.

"I'm down here a lot. Ed does need help," she says. Her smile is genuinely sweet. "I like it — surprisingly, I do. I'm not an extrovert like Ed is, but I enjoy talking to people."

There are no other regular employees. Unless you count Ed Waniewski, the former owner, who comes in three mornings a week to help.

The youngest member of the Hite family, Charlie, 11, works in the family store after school, Saturdays and on summer days. That makes it a mom-and-pop-and-son operation. Charlie is a smaller image of his father, right down to the brush hair cut and wide smile. Charlie works the shelves.

"I circulate stock. Put the old stuff up front. I have to be careful things don't fall off and break," he says. He uses a label gun to price each new item before it goes to the rear of the shelf. He dusts the shelves. He points to a floor rack piled with packages of cookies. "This is the part I like to stay away from. I need will power."

Charlie has only to cross the street and walk a half-block to attend St. Hedwig's parish school — where he just finished sixth grade. "Kids think it's pretty neat that I can just go around the corner and go home," he says. "They also think it's neat that I can work and get paid."

Right now, Charlie is working off a new bi-

cycle in lieu of cash. Someday, he says, he'd like to take over the business.

The day starts at 8 a.m. and usually winds up at 6 p.m., when the family goes home for dinner. It's a quick trip. Out behind the store, a stairway leads to a second-floor home. There, large rooms warm with oak wood-work and comfortable clutter offer domestic comfort and seem as far from the store as a place in the country.

The Hites moved from their Bates Road home in Perrysburg to the store when they bought the business. "That's the only way a small store can make it," Mr. Hites says. "It's very convenient." Since January, they have put only 2,000 miles on their automobile.

Wednesday is kielbasa night. Using the Waniewski's traditional, decades-old-recipe, Mr. Hites grinds fresh pork, adds spices and runs the mixture into casings in the back room of the store. Customers from around the corner — and from as far away as Alaska and Kentucky — have grown accustomed to the mild garlicky taste and the tang of spices in the plump links.

Mr. Hites stuffs 150 or 200 pounds of sausage each week. He makes a mild breakfast sausage called a "porky," and a dense, savory veal loaf, taken from an old competitor's recipe.

Adult customers make the bell ring most often. The store sells no candy, no soda pop, no cigarettes, no liquor. Children do not hang around. Some of the oldest customers get special services from the Hites, who deliver some groceries or make special arrangements for pick-up of phoned-in orders.

Sales rarely fill more than one bag. "We carry a lot of small items," Mr. Hites says. "I'll sell meat by the slice. If a person wants three pork chops, I'll cut three pork chops."

The brass bell rings. An older woman comes in and selects one link of kielbasa. Mrs. Hites takes the exact one her customer points to. She weighs it, wraps it in wax paper and white butcher paper from a big roll under the counter.

Mr. Waniewski watches, while he carries on a conversation with someone else. "Stay as long as you want," he says with a grin. "We don't mind." Customers do stay.

"We're for the people," the former owner says. "We worry more about them than they worry about us. Eighty-five to ninety percent of our customers are regular."

After his more than 60 years in the business, Mr. Waniewski has habits he will never shake. He moves around in front of the shelves; he straightens, rearranges, checks stock.

Some customers still must point or write out orders. They are used to speaking the Polish language in the store. Neither of the Hites has any ancestral ties to the neighborhood, but they always manage to get the customer's order right.

Many customers spoke only Polish 20 years ago, Mr. Waniewski says. Today, if a language barrier arises, the Hites call a nearby resident to translate.

The popularity of the little store's kielbasa and the Polish coffeecakes which Mrs. Hites bakes prove that nationality is irrelevant to good tastes. Displayed in an old wooden bakery case which they found in the basement, the sugary cakes sell by the dozen each week in cool weather.

The store has not changed much in decades, but Mr. Waniewski talks of a time when ducks and chickens were in cages in the front of the store, ready for slaughter and dressing. He describes sides of veal which once were hung for butchering and traditional hams and sausages which were smoked out back in a brick tower.

Today the old, solid maple butcher block table sits under a color print of the Polish Pope. But it's just an assembly table. Health department regulations required that it be replaced with a steel and plastic work surface. Hand tools have been replaced by a motorized bandsaw, a slicing machine and the meat grinder.

"The store comes first now," says Mrs. Hites. "Knowing the working of the business, that's helped me a lot. Dinnertime is our family

time. If Ed is busy downstairs, we wait."

For this store, mom and pop is a new way of management. The Waniewskis, through the 60-plus years of operation, never had wives or daughters working in the store. But it's a true family business in 1984. Mrs. Hites says she wishes they had done this long ago.

The store is open Monday through Saturday and closes at noon on Wednesdays. But that half-day is not time off for Mr. Hites, who says the family has not had a real vacation since 1981.

"There's a lot of running," he says with a smile. There are orders to deliver, supplies to pick up — a fact of life for small merchants, since wholesale grocery outlets stopped delivering to them.

There's the kielbasa to prepare. "I'm lucky if I'm done by midnight," the owner says. He isn't complaining. They aren't getting rich but the store is prospering.

The owners, past and present, aren't fazed by the advent of huge supermarkets.

"We had a Krogers down the street," Mr. Waniewski points out, with apparent pride. "And one around the corner. There was an A & P around that corner. They're all gone and we're still here."

The brass bell rings.



ATTENTION MEMBERS

A few of you have not renewed your membership. We hope this was just an oversight. Please look at your address label. If it ends in '84 and you really meant to renew, please do so now. If we do not hear from you by the time the March-April NEWSLETTER is ready to be mailed, this will be the last NEWSLETTER you will receive on a regular basis.

Book Reviews

GOD'S REVOLUTION: The Witness of Eberhard Arnold, ed. by the Hutterian Society of Brothers and John Howard Yoder, New Jersey: Paulist Press (545 Island Road, Ramsey, NJ 07446), 1984, paper, 224 pp. Available from The Plough Publishing House, Hutterian Society of Brothers, Route 213, Rifton, NY 12471, for \$8.95 plus \$1.00 postage and handling.

by Betty Crumrine

GOD'S REVOLUTION: The Witness of Eberhard Arnold is a collection of writings by Eberhard Arnold, the founder of the Bruderhof movement in Nazi Germany. The material is taken from rough notes and outlines of lectures he gave from before the First World War into the late 1920's and from unpolished notes of regular teaching sessions he presented to members and guests of the community from early 1920 until his death in 1935. The Bruderhof, unable to survive in Hitler's Germany, migrated to England, Paraguay, and finally in 1954, to the United States where its federation of three colonies along with a kindred one in England provides one of the most successful experiments in Christian living.

Although Arnold's writing is half a century old, every word is felt by the editors to be a living witness of the Hutterian Society of Brothers. The main thrust of the book can best be expressed in Arnold's own words:

We ought constantly to occupy our minds and hearts with the person of Jesus: who He is, what He said, how He lived, how He died, and what His resurrection means. We have to take in the full import of His words in the Sermon on the Mount (Matt. ch. 5-7) and in the parables, and we have to represent to all the world the same things He represented in His Life.

In simple but thoughtful words Arnold writes about world conditions and theological questions. His voice is a conservative one emphasizing a rejection of private property, not divorcing your spouse, loving your neighbor and your enemy, not swearing oaths, and refusing to bear arms. Of community, he

states:

We must believe in God in such a way that not the individual but God is in the center and that individuals join with each other in submitting to His will. God's will can then work in us and through us, and we ourselves become so transparent — like a window — that our own human life no longer matters at all: God's working is all that is seen. I do not believe community can come into being in any other way.

God's Revolution sings with a simplicity and sincerity that speaks directly to the conscience of all people interested in creating a better world. It challenges the reader to think and grow no matter what his own spiritual beliefs may be. Most remarkable is the tolerance and love it extends to all people as when Arnold writes:

We believe in God's mercy for everyone. For this reason we feel no need to make all humankind members of the Bruderhof, although we are glad about each one who enters into community with us. We don't think that anyone who doesn't come to us is lost, but we want to live this way to the end of our lives because we believe that this is our calling for the sake of all humankind. The fulfillment of this calling does not depend on how many want to join us in community. It simply means living together in such a way that our life reveals God's love and unity in a positive, concrete way.

This book can be a joyful experience for those interested in following a Christian path; others, however, may find its emphasis on Biblical precedent and interpretation a bit too heavy for their tastes.

TAKING CHARGE OF OUR LIVES: Living Responsibly in the World, American Friends Service Committee, San Francisco, edited by Joan Bodner, Harper & Row, 1984, paper, 254 pp., \$8.95. Available from Community Service for list price plus \$1.00 postage.

by Betty Crumrine

TAKING CHARGE OF OUR LIVES: Living Responsibly in the World is a revised edition of the 1977 Bantam edition of TAKING CHARGE: Personal and Political Change Through Simple

Living by The Simple Living Collective, American Friends Service Committee, San Francisco. About 80% of the 1977 text has been revised, added to or eliminated and other major changes have been made in "Queries," "What You Can Do," and "Sources of Further Information," sections that are part of each chapter. Like its predecessor, portions of this book were written by various talented and knowledgeable individuals and these are edited quite capably by Joan Bodner, a writer, editor, former lawyer and activist in the San Francisco Bay area. The book attempts to answer the questions "How can I make a difference - in my own life, in my community's life, in the world's life? How can I answer the challenge of living responsibly and, at the same time, find ways to challenge to greater responsibility those who misuse their economic, political, or personal power?"

Even asking such questions implies that the individual can make choices that will enrich his own life as well as his neighbor's life. The authors suggest that simple living such as limiting the number and kinds of material things that Americans use may well be the answer to the above queries. By this, they do not mean "living poorly" or without choices, but rather "living responsibly" in a creative way. Chapters deal with a wide range of topics such as consumption, creativity, food, shelter, aging and elders, work, children, health care and energy. Not only are personal lifestyles explored but also over one hundred communities in the United States and around the world are studied.

Taking Charge of Our Lives maintains that true abundance is found in human creativity, in self-reliance, fulfilling personal relationships and the human spirit and not in trying to possess material things that deprive the rest of the world of its fair share of resources. Many innovative ideas are presented such as starting a cooking co-op where one family prepares the meals for others one day a week, teaching kids how to operate a crank type of ice cream freezer so they can learn family togetherness, and scouring supermarket dumpsters to find food to feed the hungry. The authors suggest that it is our compassion for other human beings that determines what kind of a person we are and not the things we own or the

neighborhood we live in.

This book is an interesting and useful handbook for all people interested in simple living. For those who wish to make changes in their personal lifestyle and in so doing, help themselves as well as the rest of the world, Taking Charge of Our Lives is an invaluable guide.

The following review was taken from a Capra Press release.

THE WHOLE AGAIN RESOURCE GUIDE: An empowering tool for personal growth and planetary wholeness...for seekers and questors towards new ways of being, by Tim Ryan with Rae Jappinen and a network of many helpers, California: Source Net (P.O. Box 6767, Santa Barbara, CA 93160), 1984, 315 pp., paperback. Available at the above address for \$12.95 plus \$1.50 postage and handling.

Whether you are a networker, an author, a scholar, a librarian or an explorer wending through the passages of life, the GUIDE will widen your horizons, providing you with a practical compendium of tools and resources for people-saving, planet-saving alternatives.

It encompasses topic areas of physical health, personal development and spiritual growth. Listings also reflect societal concerns for the peace and well being of all creatures, races and cultures and preservation of our planet's resources.

The listings are divided into over 35 chapters, each with an introduction, and contain such headings as appropriate technologies, channeling, conservation, cooperatives, diet, holistic health, human rights, new age, psychic studies, sex roles, spiritual growth and UFO's. Amply and engagingly illustrated, the GUIDE contains an extensive bibliography. A geographic index lists titles by state and zip code and an additional, alphabetic index also lists all titles in the GUIDE. Much more than a periodicals directory, the GUIDE serves as an excellent directory of organizations and regional resources for those groups large enough to have a newsletter or regular publication.



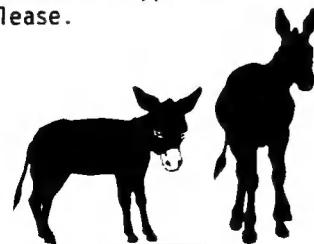
BEYOND SCHOOLS: Education for Economic, Social and Personal Development, edited by Horace B. Reed and Elizabeth Lee Loughran, Citizen Involvement Training Program/Community Education Resource Center, MA: University of Massachusetts, Amherst, MA 01003, 1984, paper 253 pp. Available at the above address for \$12.00 plus \$1.75 postage and handling.



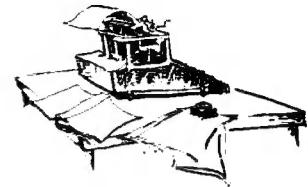
BEYOND SCHOOLS: Education for Economic, Social and Personal Development, edited by ly written and ably edited by educators Horace Reed and Elizabeth Loughran. They maintain that education is a life long process that occurs in many nonformal places and nonintentional formats, and not just in a formal school setting. This book examines nonformal education situations, appropriate technology, worklife, self-help groups and community education opportunities to illustrate their point. Case studies are prevalent in the book and cover such diverse subjects as a rural development project, a hot line crisis program and the workings of Alcoholics Anonymous.

The book is extremely well-organized. Three beginning chapters describe the analytical framework used by Reed and Loughran which helped themselves and others to explore educational settings and to make comparisons across fields. These are followed by ten essays by different people dealing with twenty educational, nonschool settings and sub-settings.

Beyond Schools is an excellent guidebook for all people interested in the idea that education is not confined to a specific time and place but happens anywhere and anytime. There is a certain pedantic, textbook quality to it that might put some readers off, but for those who like their facts served up with a no nonsense approach, this book is sure to please.



Readers Write



ABOUT THE CONFERENCE

We just want to let you know that we really enjoyed this year's conference — (it was much better than last year's, we felt.) Your idea of the nonverbal explanations of speeches was excellent, for it caused more interaction in a short time than could have been accomplished by any other format. The true worth of such a conference is becoming acquainted with others, I feel, and this was accomplished to a fair extent, thanks to both Jane Morgan and Betty Crumrine.

Thanks also to the expeditors of the program and to the Director of the Care Center. And to the cooks for the delicious lunch. (Unfortunately, we could not stay for dinner due to Brad's sudden head-cold.)

You all deserve so much credit — thank you for the experience. And keep up the good work!

Barbara and Brad Holt, Ohio

ABOUT GRISCOM'S ARTICLE ON USURY

I have given some consideration to Griscom's idea that the "point of no return" on government borrowing (& debt) could be reached if the deficit (& interest on it) continued at the present rapid rate. It seems the prospect of such is real and grim. From a mathematical standpoint — given a certain rate of growth of the debt and the rate of growth of the GNP and percent of it allocated to debt service — it could be predicted precisely at what point it would be impossible for the government ever to become solvent (pay off). At this point (or even before) radical changes would have to take place to prevent the collapse of major economic institutions and of the government itself.

At the level of the small community — to avoid being caught up in the national dis-

aster associated with uncontrolled debt, the value of the money (savings) would have to be protected — and that of goods, too. (One would not like to see his livestock, farm equipment or land lose half its value overnight.) How to achieve this protection of value (in the face of a national financial disaster and great resulting chaos) I am not sure. Resort to a system of barter?

In the first Reagan-Mondale debate, Reagan said there was no relationship between our high interest rates and the size of the deficit (Mondale rather aptly refuted him on this). It seems to me that this expresses his ignorance of basic economic matters and his political opportunism. Obviously the very large volume of government borrowing (and the fact that the government has to be a high bidder) does vitally affect the money market by driving up and maintaining high interest rates.

Cecil Holland, Ohio

ABOUT THE NEWSLETTERS

You will never know how much I enjoy each of your NEWSLETTERS.

I was first introduced to your community projects thru Marie Anderson who came to California from one of your Ohio groups.

Although I spent years in agricultural business enterprises, the community approach was new to me. As a schoolteacher in rural schools I fully understood many of the articles printed in your NEWSLETTERS. Over the years I have learned so much more.

I appreciate having my horizon extended. I'm too old now (80) but I would have liked to have joined your community lifestyle while I still had good health.

God bless your endeavors and keep your publications coming. Your books and literature make me wish I was young enough to enjoy and become part of the Stelle group.

Dr. G.L. Strong, California



Announcements

1ST ANNUAL APPEAL 1984—ARTHUR MORGAN SCHOOL

A garden seems an essential part of the AMS experience, but for the past year we have had no gardener and no garden. This year has started on a high note. We have 24 terrific students, many of them new; we've changed our school schedule to produce more flexibility while at the same time giving more time for the important academic subjects, and energy is high. But we still have no garden. We plan to change this situation soon, and have hired Jon Pertee, a former AMS garden intern, to start in January. However, our budget is stretched and we don't have money to start up our garden again.

We have come to realize that we need an annual fund to provide money for special needs and projects each year. With Ernest Morgan retired and so not able to give as generously to our endowment, we can no longer turn to it for these projects. Every year there are special opportunities or needs not provided for in the budget. Join us in our effort to provide a unique educational environment for growth and self-discovery. Give generously to our First Annual Appeal.

We appreciate your gift, either large or small, because it shows us you care. As a special thank you we will send a set of John Morgan's photograph cards of the South Toe Valley to those who give \$100 or more. Please help make this first year of fund-raising a great success. Write AMS, Annual Fund, 1901 Hannah Branch Road, Burnsville, NC 28714.

OHIO NATURAL FARMING CONFERENCE ANNOUNCED

The Ohio Ecological Food and Farm Association (O.E.F.F.A.) will hold its 1985 conference on March 2nd and 3rd at Capital University in Columbus, Ohio. Featured speakers will include Wes Jackson of the Land Institute of Salina, Kansas; Iowa legend, Ralph Engelken; and Dr. John Whittaker, D.V.M. of Springfield, Missouri.

Workshops will cover areas in farming, gardening, marketing, and foods with a focus

given to the tie between soil health and people health. There will also be an open discussion up O.E.F.F.A.'s current study on Food Markets in Ohio.

For information contact: O.E.F.F.A., Rt. 3, Box 466, Gloucester, Ohio 45732 (614)448-6545.

THE BUSINESS OF AMERICA

Produced by California Newsreel in 1984, this film won First Place, Blue Ribbon, at the 1984 American Film Festival and was selected Best Documentary, at the 1984 Athens International Film Festival.

It confronts a critical issue of the 1980's: Can we continue to rely on corporations to reverse our industrial decline and provide economic opportunities for all Americans?

The Business of America contrasts two Pittsburgh steelworkers' traditional faith in private enterprise with the actual priorities and strategies of a giant corporation, U.S. Steel. It traces their growing realization that, despite conventional business claims, increased profits don't necessarily "trickle down" to working Americans.

Wall Street analysts and corporate executives reveal that pressure on mature industries to shift into more immediately profitable ventures has come at the expense of long term investments in America's industrial base.

As a result, more and more steelworkers are waking up from the American Dream. They are exploring self-reliant alternatives to corporate control over investment, including worker ownership, targeted pension fund investment and regional economic planning.

This film is available for sale or rental at reasonable prices. For more information write: California Newsreel, 630 Natoma Street, San Francisco, CA 94103 (415)621-6196.

IMAGO

For the past five years we have researched phenomena that exist in our society. In the wealthiest country in the world there is extreme loneliness, isolation, depression, in-

security, drug addiction, stress, burnout, job dissatisfaction, and basic unhappiness. All of this points out for us the need and readiness in this society to move on, to evolve to a new vision of human life. It is time to move beyond the industrial revolution.

History teaches us much:

- We have the cooperative, community elements of preindustrial life.
- We have the technological and creative aspects of the industrial age.
- We have available through our most recent history a global vision and an appreciation of the sacredness of life.

If we can learn to put these together and can develop from them a vision which calls people to live as an interdependent global family and to affirm that all life is sacred, there is hope.

IMAGO comes from the Latin word which means "imaging." For us it means to develop a life where the sacredness of the Earth and of life become the basis for the way we live.

IMAGO's central purpose is to inspire, to teach and to demonstrate a hopeful and compelling vision of human life and of the future of the Earth.

We are writing to ask you to image with us. We ask you to become a member of IMAGO so that together we might become a little closer to living the type of life we all dream. As a member of IMAGO we will support you in your continued dream; and we will share with you many of the visions and practical ideas we have come to see as part of this vision.

Write IMAGO, 553 Enright Ave., Cincinnati, OH 45205 for more information or a flier on IMAGO, with a membership form on the back.

AN INVITATION TO THE UNEMPLOYED

You can become a New Hope member, learn an occupation, dedicate yourself to noble living, have a family in a larger family, live plainly and simply but abundantly, and enjoy communion and fellowship. You may start next March. Contact Jim Wyker, New Hope, 111 Bobolink, Berea, KY 40403.

CHANGE OF STAFF

Betty Crumrine has decided to leave Community Service as of February 1st and to return to free lance writing. We will miss her. Bonnie Spitzkeit, whom a few of you have met at our conferences, will be taking Betty's place in the Community Service Office.



COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please send \$20. All foreign members, including Canadian, please pay in US currency.

YOUR MAILING ADDRESS AND BILLING

If there are errors on your mailing label or in our billing, please send the old label, plus corrections and the facts of prior billing to us. It will save time and money if you will let us know by postcard of your change of address. The post office charges us 25¢ to inform us of each change and you may not be receiving your NEWSLETTER. We then have to pay 20¢ to remail your NEWSLETTER to your new address. Sometimes the post office says there is no forwarding address for a subscriber and this makes us sad. PLEASE SEND YOUR OLD ADDRESS WITH YOUR NEW ADDRESS so that we can find you in our files.

EDITOR'S NOTE

We not only welcome letters to the editor, but also articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consulter's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends who you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

TRUSTEES OF COMMUNITY SERVICE, INC.

Heather Woodman, Christine Wise, Tim Sontag, Ernest Morgan, Cecil Holland, Christine Sage, Phyllis Cannon, Howard Cort, Agnes Grulow, Jim Leuba, Lance Grolla, Weston Hare, and Ross Morgan.

COMMUNITY SERVICE STAFF

Jane Morgan and Betty Crumrine



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You can tell when one year has passed since you last contributed to Community Service by looking at the three or four digit number at the upper right hand corner of your mailing address. The first digits are the month and the last two are the year your membership expires. Please renew your membership now if it has expired or will expire before 3/85, March 1985. A minimum contribution for membership is \$15 a year. The need for larger gifts continues to increase.

Community Service, Inc.

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